

PETERS FALL.
A GODLIE SER-
mon, preached before the
Queenes most excellent Ma-
iestie: vpon the verse. 66. 67. 68.
69. 70. 71. 72. and the 14. Chap-
ter of Saint Marke.

In which Sermon we haue to
consider of these three Circumstan-
ces: First of the person, second-
ly of the euill whereinto
he fell, and thirdly of
the occasion.

Wherein euerie faythfull
Christian may see before his eyes, the
patterne of vnfeigned repen-
tance. Whereby we may take
heede of the falling into
sinne againe.

Printed at London for Iohn Perrin,
dwelling in Paules Churchyard,
at the signe of the
Angell.
1585.

A Goodly Generation shall be

the People of the Earth

that shall be born of the

seed of the woman

that shall be born of the

seed of the woman

that shall be born of the

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seed of the woman

**A Godly Sermon prea-
ched before the Queenes most ex-
cellent Maiestie, vpon the verse 66.
67.68.69. 70.71.72. and the 14.
Chapter of S. Marke.**

Lord open thou my lippes, and my Psal. 51. 19.
mouth shal shew forth thy praise,
These wordes of the Prophet (right
honourable and deare Christians) ma-
nifestly shewe that no man can speake
the praise and honour of God, vnesse
the Lorde do open his mouth, that
therefore the Lorde vouchsafe at this
present to open my mouth, that I may
speake to his honour, let vs ioyne in
faithfull prayer with heart and voyce
vnto God, &c.

The text.

And as Peter was beneath in the hall, Mar. 14. 66.
there came one of the maydes of the
high priest, and when she sawe Peter
warming himselfe shee looked on
him, and saide, Thou wast also with
Iesus of Nazareth, but he denied it
saying: I know him not, neither wot
I what thou sayest. Then hee went

A, ii,

out

Peters fall.

out into the porche, and the Cocke crewe. Then the maide when shee sawe him againe, saide to them that stood by. This is one of them: but he denied it againe, and anon after they that stood by saide agayne to peter, Surely thou art one of them for thou art of Galilee, & thy speech is like. And he began to curse and sweare, saying: I know not this man of whom ye speake. Then the second time the Cocke crewe. And peter remembered the words Iesus had sayde vnto him: Before the Cocke crowe twise, thou shalt denie me thrise: and he rushed foorth of the doores and wept.

Leui. 11. 44.
19. 2. 20. 7.



2. Pet. 1. 16.

That God requireth of his people is comprehended in a brieft precept, Be ye holy: with this reason annexed, for I am holy the Lorde your God. The Apostle S. Peter exhorting the faithfull to confirme their calling, vseth the same reason, saying, because it is written, Be

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Be ye holy, for I am holy. The same kinde of exhortation vseth S. Paule to Rom. 12. 1. the Romanes, beseeching them by the mercies of God to giue their bodies a liuing sacrifice, holy, acceptable vnto God, which he sheweth to bee, their reasonable seruing of God: not fashio-
ning themselves like vnto the world, but that they chaunged by renouation of minde, might perceiue what that good, acceptable, and perfect will of God is, which wil of God he teacheth y^e Thes. 1. Thes. 4. 3. salonians to be holynes: that is, a putting in vze and practize of that knowledge of God and Christ, which by the worde, and the spirit with the worde working in our heartes, we haue attained. Christ the wisdom of God induceth his disciples to a perfection in this holinesse: saying, Ye shall therefore be perfect, euen as your father which is in heauen is perfect. That is, ye shall so nie resemble in holinesse your father in heauen, as it is possible for a similitude to represent liuely the thing it selfe, wherof it is a similitude. And that no man deceiue himselfe,

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imagining this holinesse to be required onely of the Cleargie men , and not of all Christians, it is apparant by the testimonies afore cited, as well of Moses, as the Apostles, to be required of so many, as will haue the Lord to be their God. Neither did Christ induce his Apostles onely vnto that perfection in holinesse , but also his disciples: betwæne whome & the Apostles was like difference , as now betwæne the Cleargie and Laitie. Seeing then our God exacteth of vs all holines, which is a practize of the knowledge of his will (his will being, we leaue vndone the euill he forbiddeth, and doe the good he commandeth : and that of these two partes consisteth true repentance) to induce the rather thereunto , I haue thought good to set before our eyes a pattern of vnfained repentance. And that after our repentance we may take heed of falling , I minde by the helpe of God , out of the same place of Scripture , which I euen now read, first to speake of the fall, then of the rising againe of Peter. In whose fall
we

Peters fall.

We haue to consider these three circumstances : first of the person, secondly of the euill whereinto he fell, thirdly of the occasion.

The holy Ghost by the Euangelists doth witnes vnto vs, that Peter was he who fell. An elect and chosen vessel: called of Christ to be an Apostle: pronounced by the mouth of Christ himselfe blessed: made partaker of the secretes: who in heart beleued, and in mouth had confessed Christ to bee the sonne of the liuing God: for whome Christ prayed, that when Satan should syft him, his faith might not fayle: who entirely loued Christ, and was beloved of him. This fall of Saint Peter and other the saintes and friendes of God, set downe in the scriptures, is not therefore that we shoulde vse the same as a cloke to couer our wickednesse, hyding the candle vnder the bed, which should be set vpon a candlestick, measuring the scriptures by our sensualitie: but to this ende that we seeing our owne frailtie and the enemy his power, may walke moze warely

Matt. 16. 16.

Luk. 22. 31.

Mar. 4. 21.

A. iiii.

and

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and treade moze sure. And if it so be,
 we doe fall grienously, we yet dispaire
 not, but by the same meanes endenour
 to rise againe as they did. Our frail-
 tie appeareth in this, that we can not
 perceiue the things that are of the spi-
 rit of God, this corruptible bodie be-
 ing heauie vnto the soule, & the earthly
 mansion keeping downe the mynde
 that is full of cares. If we cannot per-
 ceiue the good, much lesse can we doe it.
 If we be not able, as of our selues, to
 thinke any good thought, much lesse a-
 ble to bring forth any good action: as
 such in whome by nature dwelleth no
 good thing. But as the wood of the pu-
 trified vine tree serueth not to vse, no
 not so much as a pinne to be made of
 the wood thereof, to hang any vessell
 thereon, but onely is matter for the
 fire: So we of our selues dry rotten
 wood, are onely meete for everlasting
 fire. And although (our knowledge and
 iudgement being cleared by the spi-
 rit of God) we be able sometimes to
 discerne betwæne good and euill, yet
 by reason of this body of sinne which
 we

Peters fall.

wee carrie about with vs, wee are for
the most part drawne away from the
good which wee lyke, vnto the euill
which we would not doo. Yea so, that
if with a thousand things God shoulde
charge euen the best of vs, we shoulde
not be able to answere to one. If the
Lorde should looke straightly what is
done amisse, who shoulde be able to
stand? If the Lorde should enter into
iudgement with vs, none could in his
sight be iustified. To euill there are
many wayes, to good onely one way.
Euery vertue hath two extremes, and
eche extreme, euill. To man to walke
so straightly betwene the extremes,
that he doo not at sometime or other
decline eyther to the right hande or to
the left, it is not giuen. In naturall
things it is hard to enioy the good, but
we shall also at sometime taste of the
euill. The fire comforteth vs with
warmth, the extreme heate therof ver-
eth vs. The ayre when it is temperate
doth refreshe, but violent it breedeth
passions. The waters bring commo-
ditie, but annoy vs when they ouer-

Iob. 9. 33

Psal. 130. 3.

Psal. 143. 2.

A. b.

flowe

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folwe their Channels. Too much meate
breedeth indigestion, too little maketh
þ bodie weake. Want of exercise breedeth
sicknesse, too much labour is hurt-
full. Solitarines maketh vs incline to
melancholie, and too much conuersati-
on is importunate. Riches are accom-
panied with care, and pouertie subiect
to sorrow. Of these and such like bee
that will suck the swete, must now
and then taste of the sowre. Euerie
commoditie bringing with it the dis-
commoditie. The Grecians prayse
Hercules for his force, but they accuse
him of tyrannie. The Lacedemonians
attribute much to Lyncurgus for his
zeale to his Countrie : but they note
him of rigorous seueritie, with the E-
gyptians Isis is famous for patience,
but condemned for vnchastitie. The
Athenians extol Plato for his doctrine:
but they carpe his vn-satiabie coue-
tousnesse. The Romanes make Caesar
to bee mercifull : and with all report
him haucie & proude. Homer in know-
ledge excellent : in speache baine. A-
lexander the Great of noble courage:
yet

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yet to him remaineth a perpetuall blot
of infamie, that in his furie he slew
Clicus his dearest friende. Hanniball of
minde invincible : yet stained with
perjurie. Traian a milde, gentle, and
iust Prince : yet a wine bibber. Mar-
cus Aurelius aboue all for his wise-
dome : yet amorous. So that I may
well conclude that as there is no bread
without branne, no nut without shel,
no tree without barke, no corne with-
out chaffe, no garden without weedes,
no Wine without lees, no golde with-
out drosse : so no wyght that liueth
hath lyued, or shall liue, onelye man,
without sinne. The caution standeth
in this, that for the vertue we allowe
not the vice: nor for the vice, condemne
the vertue, obscuring the glozy of God
in his creatures : but rather that wee
knowe to discerne betwæne the good
and the euill : mistyking the euill to a-
uoyde it, liking the good to doo it. From
the doing which good the farther wee
see our selues of, touching our owne
power, the more we haue to strue, to
take hærde, and to watche : especially
seeing

Peters fall.

2. Pet. 5. 8.

1. Sam. 11. 2.

seeing to this our weakenesse, the enemy doth oppose his strength. The Apostle, hauing had a pꝛoofe thereof in himselfe compareth him vnto a Lyon, and not onely vnto a Lyon for his strength, but to a roaring Lyon for his greedinesse to deuour. The Lyon then roareth when he is pynched with hunger: and beyng hunger bytten, whatsoeuer is in his way prayable, he taketh his pray on it. And this his greedines is continual. He iudgeth all labour lost, saue that he taketh in wounding the soule of man. As Raab the Ammonite warring against the men of Iabes Gilead woulde not rayse his siege but vpon condition, that he might thrust out all their right eyes: so this enemy neuer ceaseth to assault vs vntill he haue depriued vs of the eye of right iudgement, that we see not our saluation in Christ Iesu onely. And although God by grace strengthen vs that we yeelde not so farre, yet let vs knowe that the enemy vpon no other condition rayseth siege. If man bee weake, the enemy strong, the way slippery,

Peters fall.

Ephc. 5. 15.

Slippery, the windes blufferous, the
fall dangerous, the bryse perillous,
the losse irrecoverable: let vs walke
circumspectly, not as vnwise, but as
wise, redēming the time, because the
dayes are euill. A man that is thzough
sicknesse or age impotent, seeing be-
foze his eyes the young lustie, and
strong man thzough slabbinesse of the
way, & violence of the winds thzowne
downe, he taketh him to his staffe, and
treadeth moze surely. If Moyses the
faythfull fell in infidelitie: David the
holiest became prophane: Salomon
the wisest committed so great follies:
and Peter the louingst, denied his ma-
ster. If the Saintes and deare friends
of God haue fallen befoze our eyes, let
vs lay aside trust in our owne strēgth,
let vs tread sure, leane vnto our staffe,
haue affiance in our God. Let vs not
take their fall to be our standing, but
rather by them measure our selues, &
the guilt of our sinnes, gathering as it
were the whole Lyon by the pawe: let
vs rise with them by repentaunce: let
vs sorow with them for our sinnes: let
vs

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vs with them perswade our selues of
God his mercie in Chzist Iesu : let vs
with them take sure holde of that his
mercy by stedfast hope: let vs be raised
by repentaunce, take heede with them
we fall not againe. Nowe let vs con-
sider the fall.

But he denyed it, saying : I knowe
him not.) The Cuangelistes do wit-
nesse that Peter denyed his maister
thre times. To lie in any case is euil,
the circumstances, as of cause, maner,
time, place, and person do aggravate
the euill. To fall therein once is not
without daunger, to fall the seconde
time bruiseth soze : to fall the thirde
time, woundeth deepe. To sinne, pro-
uoketh God: to adde sinne to sinne kin-
deth him moze: to heape them one vpon
others necke, asketh present venge-
ance. If to lye be sinne, and sinne haue
for the rewarde death: that to sweare
falsely is moze then simply to lye : and
by curse for a man to deuote himselfe
be moze græuous then falsly to sweare
(That being the most perilous kinde
of swearing (as S. Augustine sayeth)
which

Rom. 6. 23.

in Psal. 7.

Peters fall.

which is ioyned with a curse : as if I should say, the Lorde so iudge me as I haue done in this) how grauous was this fall of Peter, who not onely denied his Lorde, once, againe, and the third time : but swore he neuer knewe him: and as it were, betooke himselfe vnto the deuill if euer he knewe him : And that doth aggrauate the fault most of al, he did it knowing him to be, as mā, so God : hauing befoze confessed that he was Christ the sonne of the liuing God. Thus denyed he his maister, his God, his saluation, wittingly, willingly, euen against the testimonie of his owne conscience. Willingly I sayde that no mā thinke he did it against his will, for although he came not thither with will to denie him, yet when he sawe the daunger, and yeelded to the reason of flesh & blood, he was brought to will that which otherwise he would not. Here may we see a difference betwene the sinne wittingly and willingly done against the conscience, and the sinne against the holy Ghost. Not euery sinne committed against the con-

Peters fall.

Matt. 12. 31.

Mark. 3. 29.

conscience, is that sinne which Christ sayeth shall not be forgiven neither in this worlde nor in the worlde to come: that is, as S. Marke expoundeth it, neuer: but this is the sinne neuer to be forgiven, which is committed to overthrowe the trueth as wittingly, willingly against the testimonie of the conscience, so also maliciously, ioyning bandes of set purpose with the enemy to extinguish the spirit, to deface the honour, and to obscure the glory of God. It may yet more plainly appeare if we oppose vnto Peter Julian the Apostata. Peter denyed Christ in the same sort and maner. as is aforesayde Julian denied. The one his heart was mollified to repentance: the other his heart hardened. Wherefore? The one denied of frailtie: the other of malice, The one for feare of death: & other of selfewill desirous to poluze out his payson against the Church of God, not moued thereunto eyther by feare of Magistrate, bitternesse of imprisonment, or terrour of death, as hee who was Lord, King, & Emperour, ruling all

Peters fall.

all, not ruled by any. The one denyed that he knewe him, but spake no euill of him: the other abandoned the Gospel as wicked, speaking euill both of Christ and it. The one did it sodainly and at a push: the other deliberately. The one in a corner: the other in set and open iudgement. The one, though he forsooke his master, yet serued he no idoles: The other not onely forsooke Christ, but serued the deuill. This his sinne so maliciously committed, set such a stoppe and shut such a bolt betwene the grace of God and his conscience, that hauing receiued his deaths wound, whether by a man (as some thinke) or by an Angell (as others write) or by a deuill (as we also reade) thrusting his hand into his wound, he tooke forth an handfull of blood, and sprinckled it in the ayre with these wordes *Vicisti Galilee, vicisti.* O thou Galilean (so he called Christ) thou hast overcome, thou hast overcome. Notwithstanding he confessed the power of Christ even in the instant of death, yet could he not call for grace, nor cry for mercie. This

B.i.

haue

Peters fall.

haue I spoken, not to extenuate the fall of Peter, which was horrible, but partly, that we take heede of that great sinne against the holy Ghost which is irremissible, & partly, to the comfort of the afflicted conscience of such as are otherwise greuously fallen. Peter although he denied his master at y first, yet did he not at y first eyther sweare or curse. Wherby we may see how the deuill when he hath by sin taken hold, doth lead man, as it were by y hand, from one sin to another, from y great to the greater, vntill he haue brought him to y fulnes of sin to wallow in the same with securitie & contempt. After y same maner he inwzappeth vs now adayes. First vnder colour of recreation, he bringeth in dice and cardes. By & by he salueth the same with a greedy desire of lucre, alwayes accompanied with his page falshood, by whom the doore being set open straight rushe in, lying, raging, swearing, forswearing, pzophanation of y Sabbath, contempt of good: so great, that man dust & ashes, whose life is in the hand of the
liuing

Peters fall.

liuing God, maketh no scruple to pro-
phane y day, which the Lorde of hostes
hath commanded him to remēber that
he kēpe holy. If therfore we will not
fal headlōg into peril, let vs (as S. Je-
rom counselleth.) So soone as y scorpi-
on appeareth, treade him downe, least
suffring him to rise vp, he growe too
mighty for vs. Giue no place to y de-
uil, saith S. Paul. Submit your selues
to God saith S. James, resist y deuil, &
he wil flie frō you. But let vs see what
it is to denie Christ, y if we be fallen
with Peter, we may w Peter rise a-
gaine. He denieth Christ, who flatly
(as Peter did) forsweareth him. He
also denieth Christ, who doth not ac-
knowledge & confesse him, to be his sole
& onely sauour. He also who being as-
ked of his faith, doth either of purpose
holde his peace, or colourably deale to
delude y demand by doubtfull answer.
He also who by his dēdes doth not ex-
presse his faith. To cleaue vnto Belia-
al, saith Cyprian, is to deny Christ,
howsoeuer in tongue or other outward
appearance we seeme to professe him.

Ad Pāma-
chium con-
tra errores
Ioan. Hie-
rosolomita-
ni.

Ephē. 4. 27.
Iacob. 4. 7.

Tit. 1. 16.
De duplici
martyrio.

Peters fall.

in Gene.
ho. 3.

Luk, 1. 74.

Tit. 2. 12.

Neither shall it profite vs, sayeth Drigen, to confesse that Chzist came in the flesh which he tooke of the Virgin, If in this our flesh we denie the ende wherefore he came. Which ende was, that we by him deliuered from our enemies, should serue our God without feare, all the dayes of our life in holinesse and righteousnesse before him. That we shoulde denie vngodlinesse and worldly lustes, and liue soberly, iustly, & godly in this present worlde, looking for the blessed hope and appearing of the glory of the mightie God, and of our sauiour Jesus Chzist, who gaue himselfe for vs that he might redeeme vs from all iniquitie, and purge vs to be a peculiar people vnto himselfe, zealous of good workes. This if we doe not, we denie Chzist. Which beyng so, it can not be gainesayde, but that we haue, almost all, denied Chzist our saluation, to our euerlasting confusion, if God of his mercie touche not our hearts by grace to repentance.

The occasion of his fall depended partly of himselfe, partly of the damosell

Peters fall.

sell and others the seruantes of the high pziest, and partly of the place. Of himselfe, in that he pzeumed so much in his owne strength, that he thought himselfe sure. When Christ sayd, All ye shall be offended by me this night: for it is written, I will smite the shepheard, and the sheepe shalbe scattered, &c. Peter sayde vnto him, Although all men shoulde be offended, yet will not I. He should haue better considered the word spoken, and more deeply haue wayed y person of Christ who spake it: or at the least haue added to that his assertion, God by grace assisting me. But he was so farre off from any of this, that when Christ replied, Verily I say vnto thee, this day euen in this night, before the cocke crowe twise, thou shalt denie mee thrise: he sayde more earnestly, If I should die with thee I will not denie thee. Feruentnes without grace smothereth the way to the greater fall. As Rabshakeh one of the captaines of the host of Senacherib king Assur said vnto the counsellours of Hezekiah king

Peters fall.

2. Reg. 18.

21.

of Iuda (supposing that Hezekiah had
reposed in Egypt & Pharaos.) Tell ye
Hezekiah, Lo, thou trustest in this bro-
ken staffe of reede, to wit, in Egypt &
Pharaos: on which if a mā leane, it will
go into his hād & pearce it: so is Pha-
raos king of Egypt to all that trust in
him. So may I say to euery one who
trusteth in his owne strength, that he
leaneth but to a staffe of a reede and
the same broken. He thought vpon stay,
but he findeth the fall. He looked for
helpe, but he feeleth the hurt. There-
fore thus sayeth the Lord, Let not the
wise man reioyce in his wisdom, nor
the strong man glorie in his strength,
neither the riche man in his riches: but
let him that glorieth glorie in this, that
he vnderstandeth and knoweth me: for I
am the Lord which shew mercy, iudgement,
& iustice in the earth. The wel liking of
our selues bringeth to passe that oftentimes
wee stande in our owne light, by reason
whereof the imminent euill is shadowed
so, that we see it not, vntill sodainly
it clappe vs in the necke. And ma-
nie

Iere. 9. 23.

Peters fall.

nie times euen there and then is grea-
test daunger, where and when wee
thinke our selues most safe and sure.
Agamemnon in ten yeeres together in
moztall and bloodie warres coulde ne-
uer be hurt: yet after when he thought
least of daunger, at home, in his owne
house, by his owne wife was slayne.
Senacherib had the conquest of many
cōtries, in al which he escaped harme-
lesse: yet at home in his owne country
in the temple of his idoles his owne
sonnes slew him. Iulius Cæsar win-
ning the west part of þe world, in 51. set
battailes neuer receiued dangerous
stroke: yet after al his daungers so hap-
pily escaped, at home in þe Senat house,
in the midst of his nobilitie, and in his
Parliament robes, he receiued 24.
wounds, and al deadly. So far of from
surmyse of any such thing, that the
myght before at supper with his nobi-
litie he reasoned pleasauntly and me-
rile of the best kinde of death: and
some affirming this, some that, his
iudgement was for conclusion, That
death to bee best which was todayne.

B.iiii.

The

Peters fall.

The Troians whē they thought their enemies the Gretians to be gone and all to be safe, and gaue themselves to belly chēere, sleepe and ease, were suddenly inuaded by the Gretians, and with fire and sworde destroyed. The riche man who sayde vnto his soule.

Luk. 12. 19.

Soule, thou hast much goods layd vp for many yeeres, liue at ease, eate, drinke, take thy pastime: hēere God sayd vnto him, O foole, this night will they fetch away thy soule from thee: then whose shall the things be which thou hast prouided? Vnto which wordes, Bernard addeth, *Pea* whose shalt thou thy selfe be which diddest possesse the same? Where then is securitie? Hēere sayth Augustine, in no place: in this life, no where: but in the sole hope of y promises of God.

In psal. 99.

Of the occasion giuen by the damosell the Cuangelist sayeth, And as Peter was beneath in the hall, there came one of the maydes of the high priest, and when shee sawe Peter warming himselfe, she looked on him and said: Thou wast also with Iesus of Nazareth,

Peters fall.

reth, &c. And as it appeareth by y^e text,
she did the like the second time. A bold
gyzle and bloodie, and therefore bloodie
because bolde, impudent and shame-
lesse. Although Aristotle make not
shamefastnes a vertue, yet the godly
best learned, doe make it a vertue, and
such a vertue, that if forceably there
should be in a woman but one onely
vertue, the same ought to be onely
shamefastnesse. And Aristotle himselfe Ethic. 2.
affirmeth the partie in whome it is
founde, worthy praise. Much better
sayd Cicero, naming it the keeper of al
vertues, flying shame, attayning ho-
nour, flying shame by annoyding euill
(the force, efficacie, and strength of it
consisting in feare of dishonestie) at-
tayning honour by aspiring to good,
vpon desire, alwayes proper vnto it, to
heare well. With this vertue this
Damosell was not acquainted: and
therefore without blushing she russeth
in amongst the thickest, charging Pe-
ter: not taking repulse with his first
deniall, she assaulteth him the seconde
time. Shee sawe Christ the innocent

B. b.

Lambe

Peters fall.

Mar. 14. 11, Lambe shamefully intreated : yea in
maner thee sawe the lamentable ende
that woulde ensue. And yet as her
mate the daughter of Herodias coulde
with drye eyes beholde the heade of
John the Baptist in the Platter all
imbrewed with blood : so the boyde of
all compassion, could behold that dole-
full spectacle with gladnesse. And as it
were, not satisfied with the blood of
one, assayeth againe, & againe to spill
more. When Alexander M. sawe the
dead bodie of Darius, and Iulius Cæsar
the head of Pompei : and M. Marcel-
lus Syracuse burne : and Scipio Nu-
mantia with man woman, and childe
destroyed : and Titus, the streetes of
Hierusalem running with streames
of blood: they could not restraine them-
selues, but their eyes gushed out with
teares, yet mortall enemies. These
being men, couragious warriours, va-
liant captaines, mortall enemyes, had
in strong bodyes a softe and tender
heart. This seely gyze for yeres and
ser tender, had in a wretched weake
body, a strong stonie heart. And wher-
as

Peters fall.

as the Euangelist dooth say that anon after they who stood by urged Peter after the lyke sort, it is not vnlike but they were the rather induced thereunto by this bloody gyze. But be it they were of theselues prone to shed blood. What other thing was to bee looked for in y^e house of Cayphas? The master being euil, can y^e seruants be good? The head being distemperd, can y^e body in any member in the same, doe y^e function rightly? The spring being troubled, shall we looke for cleare water? The roote withered, can y^e tree fructifie? Or corrupt bring good fruite? If ye will haue the tree bring good fruite, begin not with the bzaunches, but digge about the roote, searche it, cutte away that is corrupt and superfluous, and when yee haue gone nyghe vnto the quicke, applie good, freshe, and fatte mould, by which the roote may receyue strength and good iuyce to the nutriment of the whole tree. Then prune the tree in conuenient time, cutting away the dead bolughes and vnfruitfull bzaunches.

Peters fall,

In psal. 51.

Hom. 1.

Citat. Petr.

Mar. in 2.

Sam. ca. 11.

1. Theſ. 5. 22

If ye wil haue your waters cleare and
ſwæte, ſearch y ſpring. If ye will haue
the body in euery member doe rightly
the office, let a good plaister be layde to
the diſtempered head. Otherwiſe ye
may complaine, but haue no redreſſe:
wiſh for better, but endure the worſe:
ſee the inconuenience, but not auoyde
it. Touching occaſion giuen by y place
for that in my ſecond part, I ſhal haue
conueniencie to ſpeake thereof, I will
nowe onely vſe the wordes of Chry-
ſoſtome, which as he, ſo we may apply
as anſwere to thoſe who ſay they put
no difference of place. Whatſoeuer
they heare or ſee, it moueth not them.
What ſayeth Chryſoſtome, are we
made of yron? of ſtone? are we more
harde then is the Adamant? are we
wiſer, holier, ſtronger the David? If a
ſparkle of fire fall into hay, will it not
ſet on fire the whole? Our fleſh is hay
and may eaſilie be inflamed. The holy
ghoſt who knoweth vs better then we
our ſelues, commandeth vs to abſtaine
not onely from the euill it ſelfe, but al-
ſo from all apparance of euill. He who
will

Peters fall.

will flake the fire, must withdraw the wood : he who will auoyde the euill, must cut of occasion. This may suffice touching the fall of Peter. Now let vs diligently note his rising agayne. Wherein wee haue to obserue these two thinges. First the meanes by which he was induced to repentance: secondly, howe hee behaued himselfe therein. The meanes the Euangelist noteth to bee externall and internall. The externall & outward meane was the crowing of the cocke: the internall and inwarde meane was, that Iesus looked vpon him, which looke was not of the corporal eye, but spiritual grace: Christ and Peter beyng by place disseuered. Both these to the conuersion of Peter did concurre. It cannot be that he who is ouercome by temptation, and swallowed vp of sinne, shoulde come againe to himselfe and repent, vnlesse by some meanes occasion be giuen wherby he may be stirred to compunction. But the best meanes is with the Lorde his looke, the sounde of the Cocke. This sounde or voyce of the
Cocke

Peters fall.

Cocke is the preaching of the word: which sounding in our eares (if Iesus with all looke on vs) doth so awake vs that were in the dead sleepe of sinne, as the noise of the Cocke in the dead time of the night, doth awake out of sleepe.

1. Cor. 1. 21. And this is the direct and ordinarie meanes which God hath appointed to saue all those by, that shall beleue.

AA. 8. 8. Whereof we haue manifest examples in the Actes of the Apostles. The Eunuche chiefe gouernour to Candace Quene of the Ethiopians, as he returned from Hierusalem, where hee had worshipped, sitting in his chariot, read Esay the Prophet. This noble man was well occupied, vnto whose endeuour God gaue successe according. With vs it is thought more seemely for Nobilitie to trull the Dice, then turne the leaues of the booke of God.)

AA. 9. 1. Then the spirit said vnto Philip, Goe neere, & ioyne thy self to yonder chariot: & philip ran thither &c. As Saul iournied to Damasco breathing out threates & slaughter against the disciples of the Lord, sodainely there shyned
ned

Peters fall.

ned round about him a light frō hea-
uen. And he fell to the earth, & heard
a voyce saying to him, Saul, Saul, why
persecutest thou mee? And he sayde:
who art thou Lord? And the Lorde
sayd, I am Iesus whom thou persecu-
test: it is hard for thee to kicke against
prickes. He then both trembling and
astonied said: What wilt thou I doo?
And the Lord saide vnto him: Arise,
and go into the citie, and it shall bee
told thee what thou shalt do &c. And
the Lord appointed a disciple at Da-
masco named Ananias to instruct
him. Cornelius a captaine in Cefarea, a
deuoute man, & one that feared God
with all his housholde, which gaue
much almes to the people & prayed
God continnally, saw in a vision eui-
dently (about the ninth houre of the
day) an angell of God comming in to
him and saying vnto him: Cornelius,
&c. Thy prayers & thine almes come
vp into remēbrance before God. Now
therefore send mē to Ioppe, & call for
Simon whose surname is peter, &c.
He shall tell thee what thou oughtest
to doo, &c.

Acts. 10. 1.

The

Peters fall.

Deut. 32. 47
In MAL. ca. 8.

Pro. 29. 18.

4. Eldr. 7. 20

Deut. 4. 6.
Iob. 28. 28.

Citat. Pet.
MAR. in ca. 1.
ad Ro.

The Angell from God might haue instructed Cornelius : The voyce from heauen, Saul : The spirit, the Eunuch by secreete working in his heart onely. Yet it was not so done : but the ordinarie meanes by the wisdom of God decreed, euen the ministerie of man, was vsed. That therefore God sayth by Moses vnto his people, ought to haue with vs deepe impression, It is no vaine worde to bee made light of, but it is your life. Well therefore said Hilarie, that the congregations, in which y word of God doth not watch, goe to wzacke. Agreeable to that of the holy Ghost, where there is no vision, the people perish. And to that the Angell sayd to Eldas, assigning y cause that so many perish, to be:foz that they neglect the lawe of God in this life. If the word of God be our wisdom, be our vnderstanding, and that by this vnderstanding we depart from euill: If hope be that golden chayne by the which we are drawen vp into heauen, as Chrysostome sayeth, and wee haue this hope, thzough comfort of the scriptures:

Peters fall.

tures: If by the word we come to the knowledge of God, and that to know God be more then sacrifice or burnt offerings: If it be a Lanterne to our feete, and light vnto our pathes: If it be the candle whereby the comming of the theefe is espied: If it bee the light burning in the darke place, to wit, in this world dusked and dimmed with thicke mystes of sinne and ignorance, whereunto by heede giuen onlie, the day starre ariseth in our harts: If the taking heede to it, be the onely rule whereby the young man shall redresse his wayes: If it be the hammer mollifying the stonie heart: the fire consuming the chaffe, the sworde of the spirit cutting away whatsoeuer is offensive: If saluation be the sequelle of iustification, and iustification come by faith, faith by the word: and that therefore it be called the word of reconciliation: the seede of regeneration: the ioyfull tydings of saluation: If it be water to slake our thirst, & quench our lust: oyle to supple our woundes: meate to make vs stronge: salt to sea-

Rom. 13. 4.

Osce. 6. 6.

Psa. 119. 105

Theophi-
last in

Luk. ca. 16.

2. Pet. 1. 19.

Psal. 119. 9.

Iere. 23. 29.

Ephe. 6. 17.

Rom. 5. 1.

Rom. 10. 17.

2. Cor. 5. 19.

1. Pet. 1. 23.

Ephe. 1. 13.

Ioan. 4. 14.

Cant. 1. 2.

Deut. 8. 3.

Mat. 5. 13.

C. j.

lon

Peters fall.

Pet. Mart. in
 ca. 14. 11. 2.
 Sam.
 Calvinus
 Institut.
 2. Tim. 4. 3.
 2. Tim. 3. 16
 Apo 20. 12.
 Theodoret.
 dialog. 2.

son vs : If it be the shop of vpright-
 nesse : the schole of the holy Ghost:
 holesome doctrine , given by inspira-
 tion from God : If it be vnto vs the
 Will of God , and the Will of God bee
 the booke of life , by the which the
 bookes out of which we shall be iud-
 ged, to wit , our consciences , shall bee
 scanned: in waightie matters we may
 not dallie. The hearing and reading
 of the sacred Scriptures are not to be
 made light of. And who is so wretched
 to neglect his owne saluation? In that
 Peter heard the Cocke crowe once,
 but repented not , wee haue to learne
 that wee iudge not one another,
 but vse the meanes appoynted by the
 Lorde, leaving iudgement vnto him,
 who iudgeth rightfully. If we finde
 any, as new borne babes, to be weake,
 let vs in the spirit of meekenesse helpe
 to support them vntill they growe
 strong. Not sodainely, but by little and
 little the day dooth light. He who hath
 after blindnesse newly recovered his
 sight, can not by and by see so farre as
 he who neuer was blinde. Yet in time
 the

Peters fall.

The sight of the one may come to be as perfect as of the other. Is thy eye more sharpe of sight then thy brothers? Condemne him not, neyther yet scozne him. What hast thou that thou hast not receiued? If thou haue receyued, knowe of whom, and by a thankesfull heart giue the glozy vnto God, who hath giuen more then hee ought to whom he hath giuen least. Forget not with al how it commeth to passe sometimes that by y slight of legerdumaine and iugling, euen he (who is of sight most sharpe) is, as other, deceiued, supposing, he seeth that in deede he seeth not. The deuill is master of that arte, and hath the whole skill thereof. If thy sight be so good, see that the Apostle byddeth the see, when he sayeth: Let him who thinketh, he standeth, see that he fall not. The inward meanes concurring to the conuersion of Peter, was the looke of Iesus. The body of the earth betwene vs and the Sunne, taketh the same from our sight & causeth darknesse: the body of sinne taketh from the eyes of our soule the Sonne

1. Cor. 4. 7.

1. Cor. 10. 12.

Peters fall.

of righteousnesse Chzist Jesus, & causeth blindnesse. Though a candle neuer so cleare of light and neuer so often, be set befoze the blinde man, yet can hee not see, vnlesse some other meanes be vled fo: the opening of his eyes and recouerie of his sight: though the light of the worde be set befoze vs blinde thzough sinne, if God by his holy spirit touche not the heart, by his grace open not the eyes of our vnderstanding, wee shall not see. If Jesus looke not on Peter, though the Cocke crowe Peter repenteth not. The very heathen Socrates, as Plato hath, coulde say: No man euer learned any thing of me, though by me he were the better learned. I onely did exhort, the good spirit did inspire. Thinke not sayth S. Augustine that one man learneth any thing of another. We may warne by the sounde of our voyce, but if he, who teacheth the heart, be not within, vaine is the noyse made without. And againe, He that teacheth the hearts hath his chaire in heauen. This teacher did not onely open the eyes of
the

In epist.
Ioā. tract. 3.

Luk. 24. 45.

Peters fall.

the two disciples in Emmaus, but also of the eleuen, and of al those who were gathered together with them at Hierusalem, that they might vnderstande the Scriptures. This teacher opened the heart of Lydia, that she attended to the things which Paule preached. This teacher Christ promised to his disciples to be giuen vnto them, euen the spirit of trueth, which should leade them into all trueth. This teacher is he, who (whether Paul plant, or Apolos water) onely giueth increase. Yea if this teacher be alway, so farre it is of that by the word preached we become better, that by the same we be made worse, which caused that worthy instrument of God Peter Martyr to say: We haue neede of the inward light, which vnlesse it be present and shyne vnto vs, how much y more we heare, so much the more & more we are hardened. The inhabitantes of Hierusalem had the letter of the Scriptures, and could the same without Booke (as Musculus sayth: and as it appeareth by the answer giuen vnto Herod) yet

Acts 16.14.

Ioan. 16. 13.

1. Cor. 3. 6.

In 1. Sam. cap. 2.

In Mat. ca. 2
Mat. 2. 5.

C. iij.

they

Peters fall.

Idorus de
summo
bono li. 3.
ca. 10.

Iac. i. 5.

Iere. 8. 9.

they wanted the starre, that is, hea-
uenly reuelation. We haue therefore
to pray that to the Miracles of y^e scrip-
tures, may come reuelation from hea-
uen: for so Christ is founde. Other-
wise though they be powred into the
eares, they enter not into the heart,
the sounde is heard without, no profite
is had within. This I haue remem-
bred to the ende we ioyne prayer and
preaching together. If any of you lack
wisdom, sayth Saint Iames, let him
aske of God which giueth to all men
liberally and reprocheth no man: and
it shall be giuen him: but let him aske
in faith, and wauer not. This wis-
dome to consist in the worde, teacheth
the Prophet: Lo, they haue reiected
the worde of the Lorde, and what
wisdom can be vnto them? If then
the worde of the Lorde be wisdom,
and this wisdom to be had of God,
and the meanes to obtayne it faithfull
prayer: If we desire fruite by y^e word,
let vs vse the meanes to obtayne the
same, as well the teacher as the hea-
rers: and the hearers as the teacher,
as

Peters fall.

as well eche for other, as for themselves. If Hester when shee shoulde speake before Assuerus the King for preservation of life in her selfe & people, did not onely her selfe pray, but caused her people to doe the like with her, that God would put in her mouth that she might speake: How much more saith Augustine, ought he to pray to whom the office is committed to labour in the worde and doctrine, when he shall speake, not for preservation of life temporall but eternall: not for safetie of the body onely, but for safetie of both soule and body for euer. And not he onely but the hearers also: the benefite or daunger ensuing his doctrine being also theirs. And this is to be done of all, as well after, as before: that not onely good seede may be sowne in good ground, but that by sweete dewes and heauenly droppes of grace, it may be watered and nourished from time to time vnto ripenesse. The Physician who ministreth vnto his patient such medicine as by his learning, skill and arte, he knoweth meetest for the

C. iij. disease

Ester. 4. 16.

De doct.
Christ. li. 4.

Peters fall.

disease, and that done, hauing moze regard to his fee, then care of successe, goeth his way, deserueth small praise. Neither is that patient wise who hauing the aduise of his Physitian, be he neuer so cunning, and following his counsel in admitting and applying the medicine in quantitie, maner, & time prescribed, is therewith contented, looking for health onely thereby, without
Psal. 103. 3. eleuation of his heart vnto God, Who onely healeth all infirmities. This being spoken there resteth, I shewe how Peter thus being called behaued himselfe. Wherein the letter offereth vs these three thinges to bee considered. First, he remembred the words of the Lorde Jesus. Then he gat him out of the high Priest his court. Lastly, as the text hath, he wept and that bitterly as other Euangelistes witnesse. In that the holy Ghost setteth downe, that he remembred the wordes of the Lorde Jesus vpon the crowing of the Cocke, we are taught the ende of all preaching to be, that thereby we may remember the Lorde, and by remembrance

Peters fall,

braunce bee bzought to repentaunce.
Who can condemne himfelfe for in-
gratitude towarde his Lozde, beyng
bvmindfull of the bountie of his Lord
towarde him ? Who can liue in obe-
dience thzough loue to God, forgetfull
of the loue of God to man ? As the for-
getfulnesse of God is the cause of re-
bellion againft God (the Prophet fhe-
wing it plaine in the wordes. Our fa- Pfal. 106. 7.
thers vnderftoode not thy wonders
in Egypt, neyther remembred they
the multitude of thy mercies, but re-
belled at the fea, euen at the red fea.)
So the remembraunce of his goodnes,
is the cause of newe obedience. Wher-
vnto the holy Ghost inuiting, counfel-
leth thus : Remember thy Creator in Eccle. 12. 1.
thy youthfull dayes, &c. His goodnes,
that thou mayft loue him : his iuftice,
that mayft feare him. They therefore
who fhall teache in the congregation
to any other ende or purpofe omitting
this, fhall fpend all their arrowes at a
wrong marke. We would gladly heare
ftraunge things and curious deuifes,
neyther marueile is it, faying they
C.v. haue

Peters fall.

2. Tim. 4. 3. haue (as the Apostle sayeth) ytching eares, and shall turne their eares from the trueth , and be giuen vnto fables. But wee must let such goe, and learne of him, who was taught of God, saith,
1. Cor. 15. 1. Brethren , I make knowen vnto you the Gospell which I preached vnto you, which yee haue also receyued, wherein ye stande , and whereby yee are saued, &c. That Paule preached was the Gospell, the good, glad, and comfortable tydings of the fauour of God towarde man in the incarnation of his sonne : of free remission of sinnes vnto man by the blood of the immaculat and vnspotted Lambe : of reconciliation and attonement with God and acceptation into his fauour, through Christ Iesus the onely & sole mediatur: of the foile giuen to the deuill, death, sin, an hell by the Lyon of y tribe of Iuda. This good & glad tidings vnto y conscience comfortably, he said he made knowen vnto the Corinthi- ans, often inculcating the same into their eares, that they might at y least sometimes in part remember y inestimable

Peters fall.

mable goodnes of the Lord: which touching the heart, dooth out of the same (as the yron out of the flint) strike certaine sparkles of loue againe towards God. Which sparkles, if they be nourished and fedde with matter conuenient, kindle a fire of loue in the heart, which is that fire that the Lorde commandeth alwayes to burne vpon the altar and neuer go out. Leuit. 6. 13. The conuenient matter to feede this fire from time to time that it go not out, is, faithfull and feruent prayer vnto the Lorde, hearing of his worde with desire, and participation of his Sacramentes. Peter through negligence let passe (though but a little whyle,) the feeding of this fire, and it was almost extinguished. May wee not easilie see heere our dulnesse, and heauinesse vnto heauenly thinges? Was not Peter warned euen of Christ himselfe, and but a little before, yet nowe ouerwhelmed with obliuion? Shall wee say because we haue prayed a whyle, or heard sermons, we are sufficiently instructed

Peters fall.

instructed and prepared, wee neede no
moze: The Rasor though it be tempe-
red with dewe proportion of Steele, if
it passe not by the grindestone is vn-
apt to cut: yea, be it made once neuer
so sharpe, if it bee not often reduced
to the Whetstone, wereth dull: So
there is no man so rype in forecass,
readie in policie, sharpe in iudgement,
feruent in loue, earnest in trueth, zea-
lous in Religion, who from one time
to another standeth not in neede of ad-
uertisement, counsell, and direction.
Neither is it to purpose that some say.
Cyther we are the sheepe of God, or
we are not. If not, to what end is hea-
ring? If wee be, we cannot perish. It
is impossible to take God his sheepe
out of his hand. Sentence was giuen
by God that Saint Paul shoulde ap-
peare at Rome, and not perish with
his companie in the sea. It now being
vnpossible that he should perish or any
of his company, he yet truely said, that
they could not be saued vnlesse the ma-
riners did abyde in the shippe: Euent
so it is impossible to take God his
sheepe

Ioan. 10. 29.

Acts 23. 11.
27. 23.

27. 31.

Peters fall.

Sheepe out of his hand is truely sayde,
notwithstanding that it is impossible
for them to be saued without continu-
ance of feeding by the word of God, for
as that, (videlicet the continuance of
the mariners in the ship) was the or-
dinarie meanes to deliuer from ship-
wrecke: so this (videlicet continuance
of feeding by the worde) is the ordina-
rie meanes to deliuer from spirituall
destruction. Because we haue well fed
this day of good wholesome meate,
haue wee not neede to eate againe to-
morrowe? Shall we not finde the bo-
dy begin to languish, if dayly it receiue
not competent sustenance? If there-
fore we will loue God, who hath pro-
uoked vs thereunto in that he first lo-
ued vs: If by repentaunce we will
turne vnto God that we may liue and
not die, be saued and not damned: we
haue to be mindfull of the goodnesse of
God, mindfull whereof we can not be
but by the crowing of the Cocke and
looke of Iesus. If Peter heare not the
Cocke, Iesus looketh not on him: if Je-
sus looke not on him, he remembreth
not

1. Ioan. 4. 19

Peters fall.

Super illo,
Quod deus
non est au-
thor malo-
rum.

In psal. 140.

not the wordes of the Lorde Jesus. If he remember not the wordes of the Lorde Jesus, he repenteth not. Peter waighing the wordes of Jesus rushed forth of the doores. And no maruayle if now well aduised he gat him apace away. If a man knewe the place hee were in to be infected with the pestilence, woulde he not packe? Surely, sayth Basill, as in pestilent places the aire drunke in dooth secretly poison the body, so the euill which is sucked in by company with the wicked (though it be not by and by felt) dooth poyson the soule. If a man were in daunger presently to be deuoured of some sauage wilde beast, were it not his time for him to trudge? There is no beast of mouth so wide, teeth so sharpe, desire so greedie, as is that beast Acheron within whose iawes, sayth Arnobius, ready to be swallowed is he, Who is in company with the wicked. If a mā were in a house that were on fire, would he tarie there? The congregation of the wicked, sayth Jesus of Synagoga, is like towe wrapped together,
their

Peters fall.

their ende is a flame of fire to destroy them, Enter not into the way of the wicked, sayeth Solomon, and walke not in the way of euill men. Hee that toucheth pitch shall be defyled with it : and he who is familiar with the proude, shall be like vnto him. One euill man destroyeth much good. A litle leauē, sowreth the whole dowgh. Our maners, sayth Seneca are framed by the conuersation of those whom we liue with. Which to be true is manifested in the Israelites, who hauing bene in captiuitie in Babylon seuen tie yeeres, were so infected by dayly conuersatiō of that wicked, idolatrous, and faithlesse nation, that after when there was libertie giuen them to returne first by Cyzus, then by Darius, many of them would not returne. So frozen was all zeale of religion, & loue of godlinesse exiled : especially in the Leuites themselves, of whom there was not founde one that returned, vntill such time as Esra was faine to vse his authoritie which the King had graunted him, for the causing of them to

Pro. 4.14.

Eccle. 13.1.

Eccle. 9. 18.

1. Cor. 5. 6.

Esd. 8. 15.

Peters fall.

Eccle. 7. 16.

Ps. 101. 2.

to conue. Wherefore obserue the counsell of the wise man, who sayth : Ioyne not thy selfe to the multitude of the wicked, but remember that vengeance will not be long ere it fall. Heere let them (whose calling to honourable estate requireth a traine) take heede that not onely they themselves be not by example infectuous, but also that they nourish no infection. Let them set before their eyes y^e princely Prophet, which sayth, I will walke in the vprightnesse of my heart in the midst of my house. I wil set no wicked thing before mine eyes : I hate the worke of them that fall away, it shall not cleaue vnto mee. A froward heart shall depart from me, I will knowe no euill. Him that priuily flaudereth his neighbour will I destroy. Him that hath a proude heart and hie looke, I can not suffer. There shall no deceitfull person dwell within my house : he that telleth lyes shall not remaine in my sight, &c. If David would weede out of his house those in whō such crimes were as the law punisheth not, where should

Peters fall.

place haue bene in his house to fornication, adulterie, blasphemie, and such like detestable enormities: If he could not abide him in his sight who telleth lyes, howe coulde he abide the wicked mouth and loathsome breath of him, who euen as it were in despite of God shall thunder out blasphemous othes? Is that nowe good, which then was euill? Howe lawfull, which then was vnlawfull? Was it then true that the plague shoulde not depart from the house of the swearer, and the case now altered? The times in deede are changed, and we are chaunged in them. But God remaineth one and the same, a iust God, and his word shall stand for euer. O follie, O madnesse to shut the gates against those who bring the plague which infecteth onely the body, and let them wide open to such as bring the plague which infecteth both soule and body. Peter went forth and wept and that as S. Matthew and S. Luke witnesseth, bitterly. Two things, saith Augustine, cause true repentance: which are, the loue of God and hatred

D. J.

of

Eccle. 23. 1.

Ecl. 40. 3.

Mat. 26. 75.

Luk. 22. 62.

Peters fall:

De Temp.
ser. 7.

of sinne. These both manifestly appeare in Peter. His loue, in that hee wept bitterly. His hatred of sinne, as in his bitter weeping, so in that hee went forth. Whence are teares (if they bee true teares) at the death of our friends but of sorow? Whence is that sorow, but of loue? We sorow & weep of them, because wee loued their presence. We sorowe their death, because their life was deare vnto vs. This sorow can not but bee where is vnfeigned loue. Uehement is the sorowe which causeth the heart to bleede. True teares (as some thinke) being no other thing then droppes of blood which distill from the heart by the eyes. The sorowe in Peter great, argueth his loue to be great. And although it can not be but that the consideration of the due reward of sinne, that is, of eternall death and paines of hell, do worke sorow in the heart, yet in the children of God the greatest sorow is, in that they haue prouoked so mercifull and louing a God. And therefore even after they are risen againe by repentaunce, and
haue

Peters fall.

haue by faith beleued, and by hope taken holde of God his mercie in Christ Iesu, the fall remembred, the heart sorroweth. Which sorrow then can not by any meanes proceede of feare, of vengeance, but of loue of God. This loue maketh vs (if we be of God) both to detest and abhorre y euill, as that which prouoketh our God : and to desire to ensue the good, as that we knowe acceptable and pleasant in his sight. Of which two partes consisteth true repentance. It being after the Hebrew word, a turning vnto God : after the Greeke word, a chaunge of mind, purpose and deede: after the Latines, a recalling of our selues home, or a recouerie of the pristine health of the minde after folly or madnesse. Whereby it apparantly resteth in eschewing euill, and doying good : in turning from the deuill vnto God : in chaunge of purpose, abhorring now that which before with pleasure we hunted after : in returning home againe into our selues with deuise and studie to amende the euill committed. (Repentance hauing

D.y.

respect

Peters fall.

respect not to the minde and purpose alone, but also vnto the deede.) The rote of it is faith, which (if it be of efficacy) hath alwayes adioyned vnto it behement grieffe, sorow, and teares abundant. Here may we see wherein the repentance of the godly and of the wicked dooth differ. The very reprobate (as is manifest in the example of Judas) haue in them after the euill committed, both confessiō of the fault, and sorowe of the heart. Which notwithstanding, for that it proceedeth not of faith, is not accepted with God. Whom without faith it is not possible to please. Whatsoeuer is not of faith being sinne. The repentaunce which is in the children of God is therefore of efficacy, because it containeth not onely the confession of y fault with behement sorowe of the heart: but also a willing chaunge of minde and life in conuersion vnto God, ioyned to and with an assured perswasion of pardon and forgiveness, through the fauour & mercy of God in Christ. The end being the honour of God and
our

Heb. 11. 6.

Rom. 14. 23

Peters fall.

our saluation. If a man desire to know whether his repentance be effectuell or no, Basil giueth this notice. If a mā Quest. 296. finde in himselfe vnfeignedly the affection which was in Dauid when hee sayd: *Iniquitatem odio habui*, &c. I detested and abhorred iniquitie, &c. then is his repentance effectuell. S. Augustine in the place afoze cited desypheth true repentaunce this, When a man doth so repent that the same is now in minde bitter, which before in life was sweete: and that doth now bere and pinche the heart, which sometime was embraced with delectation in the fleshe. Peter Martyr assigneth In ca. 10.
Iudic. this for a speciall marke, when we do not onely repent the euill done, but also gladly suffer whatsoeuer pleaseeth God to lay vpon vs for the same, lyke vnto the children of Israel, which saide vnto the Lorde, we haue sinned: do Iudic. 10. 15. thou vnto vs whatsoeuer pleaseeth thee. To drawe nowe to an ende, since after shipwracke which we haue all made, the best and surest, yea the onely hauen, is repentance, that it may be
D. iij. true

Peters fall.

true, not counterfeite : profitable vnto vs, not hurtfull: acceptable in God his sight, not odious : let vs not snatch at it and go our wayes, but to the full quieting and settling of our consciences, take with vs so much as is of necessity, that by it we may with Peter bee saued, & not with Judas condemned. Wee haue therefore to acknowledge our fall and confesse our sinnes: to sorrowe bitterly in heart for the same: to submit our selues vnder the mightie hand of God, contented to suffer what soeuer he shall lay vpon vs, willingly to turne vnto God through chaunge not onely of minde and purpose, but also of life (if God giue time:) Assuredly to perswade our selues that whensoever we shall this doe, he who by iudgement (that I may vse Tertullian his words) hath appointed paine, hath by mercy promised pardō to al our sins: howe many or great soeuer, whether in will or deede, in flesh or spirit committed. God by his Prophet saying, If
Eze. 18. 21. the wicked will turne from all his sinnes that he hath committed, and
keepe

De pœnitentia.

Peters fall.

keepe all my statutes , and doo that
which is lawfull & right, he shal sure-
lye liue and shall not die. All his
transgressions that he hath commit-
ted, they shall not be mentioned vn-
to him. For the Lorde reteyneth not
his wrath for euer , because mercie
pleaseth him. He will turne againe &
haue compassion vpon vs, he wil sub-
due our iniquities , and cast all our
finnes into the bottome of the Sea.
This if we shall truely doo to the ende
to honour God by rising againe to good
life, whome by our fall into euill wee
had dishonoured , then shall we, not of
merit, but of mercy , escheu death the
reward of sinne, and inioy eternal life
the gift of God, through Iesus Christ
our Lord : vnto whom with the fa-
ther and the holy spirit bee all
praise and glory now and
for euer. Amen.

Mich. 7. 18.

FINIS.